a. 3255

K. EDWARD the VIth His Own ARGUMENTS Againſt the Pope's Supremacy.

Wherein ſeveral Popiſh Doctrines and Practices, contrary to God's Word, are animadverted on; and the Marks of Anti-Chriſt are applied to the Pope of *Rome*.

Tranſlated out of the Original, written with the King's own Hand in *French*, and ſtill preſerved.

To which are ſubjoined ſome Remarks upon his Life and Reign, in Vindication of his Memory, from Dr. *Heylin*'s ſevere and unjuſt Cenſure.

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MVSEVM
BRITAN
NICVM

926

THE PUBLISHER TO THE READER.

AS the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts; Was

what God Almighty, by his Prophet *Esay*, spake to his People *Israel:* and Soveraign Princes, his Vicegerents here may, with due allowances, say the same of their *Ways* and *Thoughts*, compared with those of their Subjects.

The Royal Blood which swells their Veins, is frequently impregnated with diviner Spirits, than are com-

communicated to o-thers; of which per-haps a natural account might be given. But I ſhould chuſe rather to reſolve it into Faith, from the Aſſurance, that God will exhibit to them *Grace ſufficient* for their High Calling.

My Grace is ſufficient for you.

But ſome are in an eſpecial manner cal-led forth to extraor-dinary Work, and theſe receive more

immediate divine Influence, and Assistance: which I think may well be thought of this matchless Prince, whose *Autographon* of the Treatise against the Papacy now published, was found in the French Tongue, in the Library of one of the most eminently Learned Men of the *last* Age, and is here presented as 'twas faithfully

fully translated, by a Person of very great Quality in *this*.

This Pious King was the true *Defender of our Faith*, and under God and his Christ, the *Captain* of our Reformation: And as the ensuing Discourse will demonstrate to the World, what *Principles* he went upon in it, so questionless, it will vindicate his most

most Glorious Memory, from the Aspersion cast upon it by Dr. *Heylyn*, who thought it *no Infelicity* to the Church of *England*, that he was so short liv'd.

Heylyn's History of the Reformation. *Pref. p.* 4. Whose Death I cannot reckon for an *Infelicity* to the Church of *England*, for being *ill-principled* in himself, *&c.*

I am sure it may well be said of him, who was so far beyond all ordinary Measures.

Immodicis brevis est ætas, & rara senectus.

Im-

Immoderate Men live much
in a ſhort ſpace,
And rarely to old Age pro-
long their Race.

By comparing the date of his Dedication to his Uncle, with the Day of his Birth, it appears that he was but twelve Years old when he wrote this little Tractate; in which there is nothing but what was extraordinary for his Years,

Years, yet many things that may satisfy the World they were his Genuine Thoughts, and not the Dictates of a Tutor.

Indeed in several Things, one would pronounce him Inspir'd; he was no older at the writing this, than our blessed Saviour was when he confounded the Jewish Doctors; and I doubt

doubt not, but this wonderfull Young Prince will put thoſe of the *Romiſh Church* to Shame, and Confuſion of Face.

'Tis ſaid of our Saviour at thoſe Years, that *The Child grew, and waxed ſtrong in Spirit, filled with Wiſdom; and the Grace of God was upon him.* Luke 2. ver. 40.

Tho *the Grace of God*, and divine Aid, were conſtantly with him;

him; yet even *His* Wisdom encreased vvith his Years: *When* he *was a Child*, he *did as a Child*, he *thought as a Child*: And perhaps, 'tis not piacular to say, that in many Things, vvherein his Mediatory Office was not concern'd, he vvas lyable to Mistakes.

Which is to me a means to remove many Objections against Holy

Holy Writ. For admit our Modern Philoſophers can demonſtrate, that the Ancient Prophets vvere out, in vvhat they ſpake of the Moving of the Sun, and the Stability of the Earth, and the like: this vvere no Argument againſt their having the Spirit of Prophecy, which vvas concerned only for the Matter to be de-

delivered, leaving the Manner to be according to Notions then received, without which they could never have been understood in their Similitudes or Allusions.

And this may be the Reason of the Difference, in the Stiles of the Sacred Pen-Men, some vvhereof had many Things δυσνόητα, or

hard

hard to be understood; the Sacred Spirit working according to the Tempers, or Faculties, which it found.

The Consideration of this might induce one to believe, that it was not without extraordinary Assistance from above, that this Heroick King encountred the Papacy, tho now and then, like young *David* con-

The Publisher, &c.
quering the *Philistine*
Giant, it were with
Pebble Stones.

Edward

Edward the Sixth, by the Grace of God, King of *England*, *France*, and *Ireland*, Defender of the Faith, and on Earth, after God, Head of the Church of *England*, and of *Ireland*.

To his moſt dear and well-beloved Uncle, *Edward* Duke of *Somerſet*, Governour of his Perſon, and Protector of his Kingdoms, Countries, and Subjects.

AFter having conſidered (my dear and well-beloved Uncle) how

much they displease God, who waste all their Time on the Follies and Vanities of this World, spending it in trifling Sports and Diversions, from whence comes no Profit or Benefit to themselves, or Mankind; I have determined to employ my self about the doing something, which will be (as I hope) profitable to my self, and acceptable unto you.

Ha-

Having then conſide-red, that we ſee many Papiſts not only curſe us, but call and name us Hereticks, becauſe we have forſaken their Antichriſt, and its Traditions, and followed the Light which God hath been pleaſed to afford us; We are inclined to Write ſomething to defend us againſt their Contumelies, and lay them (as it is juſt) up-

on their own Backs. For they call us Hereticks, but Alas! they are so themselves, whilst they forsake the pure Voice of the Gospel, and follow their own Imaginations; as is most evident from Boniface *the Third, who thought (when he was made the Universal Bishop) that that falling away, which St.* Paul *speaks of in his second Epistle*

to the Theſſalonians, *and ſecond Chapter, had happened in himſelf. For St.* Paul *ſaith,* We beſeech you, Brethren, by the coming of our Lord, that ye be not ſoon ſhaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as that the day of Chriſt is at hand. Let no Man deceive you

by any Means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition; who exalteth himself above all that is called God, so that he, as God, sitteth in the Temple of God, &c.

Notwithstanding he followed his own Proud Imaginations and

and Fancies, and did not forsake his Errors, which he knew to be very Wicked.

Considering then by your Life and Actions, that you have a great Affection to the Divine Word, and the sincere Religion; I dedicate this present Work to you, Praying you to take it in good Part. God give you his perpetual Grace, and shew his Be-

by any Means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition; who exalteth himself above all that is called God, so that he, as God, sitteth in the Temple of God, &c.

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Benignity upon you for ever.

From our Palace at *Westminster* in *London*, this last Day of *August*, 1549.

A ſmall

TREATISE

Againſt the

PRIMACY

OF THE

POPE.

WE may eaſily find and perceive by the Experience of the World, that

that Humane Nature is disposed to all Evils, and entangled by all manner of Vices. For what Nation is there in the Earth in which there is not some Vice, and many Disorders? And principally in this Age, because now there is such an exaltation of the great Empire of Antichrist: which is the Source of all Evil, the Fountain of all Abomination, and true Son of the Devil. For when God had sent his only Son to heal our Infirmities, and to reconcile the World unto himself by his Death; The Devil instantly changed the Institutions

tions of Chriſt into Human Traditions, and perverted the Holy Scriptures to his Purpoſes and Deſigns, by his Miniſter the Pope. And therefore if the Aſtrologers (who maintain that all things ſhall return to their own Element) ſay a Truth, the Pope ſhall deſcend into Hell: for he cannot belong unto God, or be his Servant, whilſt under the Pretence of Religion, and the Command of God, he uſurps unto himſelf the Authority of Chriſt, as appears in all his Works. Therefore it ſeemed beſt to me in this little Book, firſt to condemn the

the Papacy, and afterwards the Doctrine of the ſaid Pope. Tho I am not ignorant, that it is a difficult task, becauſe there are many that will contradict it: Notwithſtanding we will condemn the Supremacy of the Pope, from theſe following Reaſons.

The

The First Part.

FIrſt then, whereas the Papiſts ſay, that *Rome* is the Mother of all other Churches, and therefore the Biſhop of *Rome* ought to be Superiour to all other Biſhops. I anſwer, that it is impoſſible; becauſe the firſt Promiſe was made unto the *Jews*: And *Rome* was Heathen, when *Jeruſalem* was Chriſtian; for St. *Paul* writing to the *Romans*, ſays, *through their Fall, Salvation is come unto the Gentiles.* Rom. 11

And

And becauſe the Papiſt cannot prove *Rome* to have been the Mother of all the other Churches, they therefore ſay the Biſhop of *Rome* hath receeived his Power from St. *Peter*: to whom had been given the ſame Authority with Chriſt, and remains in the ſaid Biſhop of *Rome* to this day, which they endeavour to prove out of theſe following Texts,

Mat. 16. *Thou art* Peter, *and upon this Rock I will build my Church,* ſaith Chriſt; and a little after, *And I will give thee the Keys of the Kingdom of Heaven*: And they alledge that other place of Scripture, where

where *Peter* ſays to Chriſt, *Lord, thou knoweſt that I love thee*: Saying, that he that loves Chriſt is the chiefeſt, and *Peter* loving Chriſt, more than any of the other Apoſtles loved him, is thereby the chiefeſt and principal of the Apoſtles.

Again, they affirm that he only was commanded to feed the Sheep of Chriſt, and be the Fiſher of Men; and that he was the firſt Speaker, and made anſwer to Jeſus, *Behold, here are two Swords*: from whence the Papiſts conclude, that *Peter* had a Temporal and a Spiritual Sword. Luk. 22.

They alledge also some Human Reasons, that as the Bees have one King, so all Christians ought to have one Pope. And that as there was of old amongst the Jews, a principal Priest or
Exod. 4. Bishop, (as *Moses* and *Aaron*) so now it is necessary there should be a Bishop of the Bishops.

Here are two great Falsehoods in these few words: The one is, that the Authority and Supremacy over the Church was given to St. *Peter*: The other, that *Peter* was at *Rome*.

To

To the Firſt, Where they ſay that that Authority was given him by theſe Words, *Thou art* Peter, *&c.* I Anſwer, that if you remark the preceding and following Words, in that Chapter of the Goſpel, you will find that Chriſt did not ſpeak of *Peter*, as he was barely a Man, but as he was a Believer: For the foregoing Words, are, how *Peter* had ſaid, *Thou art the Son of God*: By which it is evident, that Chriſt did not ſay, that *Peter* was the Foundation of the Church, but ſpoke of the Faith of *Peter*. The Mat. 16.

following Words declare how Chriſt called *Peter* Satan, but the Church of God is not founded upon Satan, therefore it is not founded upon *Peter*: for if the Church was founded upon St. *Peter*, it would have a weak Foundation: and like that Houſe, a ſandy Foundation that could not
Mat. 7. ſtand long, but, *the Floods came, and the Winds blew, and beat upon that Houſe; and it fell.* In like manner would the Church fall, if it had ſo poor a Foundation. By which one may ſee from theſe Words in the Text, *Thou art* Peter, *and upon this*

Stone

Stone will I build my Church, muſt not be underſtood of *Peter*, but of the Faith of *Peter*; upon which the Church is founded. For he was a frail and weak Veſſel, who denied Chriſt thrice. Their ſecond Text is, that the Keys of Heaven were given to St. *Peter*. To Ma which I Anſwer, That the Keys were given not only to *Peter*, but alſo to the other Apoſtles. And by this Argument, I anſwer, that he was not principal; becauſe the reſt received the ſame Authority of the Keys, that was committed to him. On which account

Gal. 2. St. *Paul* calls St. *Peter*, the Pillar, not the Foundation of the Church; his Companion, not his Governour: And what are the Keys of Heaven, the Authority of pardoning Sins? No, it is the Preaching of the Goſpel of God the Father, the Goſpel, I ſay, of God; not the Pope's or Devil's. And as when a Door is open, every one who will, may enter therein; ſo when God ſent his ſincere Commandments and Goſpel, he opened Truth, which is the Gate of Heaven: And gave unto Men an underſtanding of the Scriptures, which if they obey'd,

bey'd, they ſhould thereby be ſaved. By which we ſee that the Goſpel and the Truth of the Scriptures, are the only Gates that conduct Men to the Kingdom of God. Whence St. *Paul* ſays, *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved: How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a Preacher?* And a little after, he ſaith, *So then Faith cometh by hearing, and hearing by the Word of God.* And in the fourth Chapter to the *Romans*, he alſo ſaith,

2 Cor. 2.

Rom. 10

Rom. 4. *But to him that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs.* Moreover, we will prove that the Preaching of the Goſpel is the Key of Heaven: in the eighth Chapter to the *Romans*, *Paul* affirms that, *Whoever calls upon the Name of the Lord, ſhall be ſaved*; and that the Preaching of the Goſpel is the Door that leads to the Invocation of the Name of God: Whence it follows, that the Preaching of the Goſpel is the way and entrance of Salvation.

Again,

Again, *Paul* affirms that Faith juſtifies, and that the Preaching of the Goſpel cauſes Faith (which I have ſhewed before) whence it follows that the true Preaching of the Word is the Door and Entrance to Juſtification. Like as Ground which is ſowed may produce Fruit, if the Seed be not caſt into Ground which is full of Thiſtles, or Thorns, or Stones; and yet altho it be ſowed in ſuch Ground, it will a little meliorate the Earth. So if the Word of God be ſowed in the Hearts of honeſt People, or ſuch as have a Zeal for Truth, it will

Mat. 13. Mark 4. Luke 8.

will confirm them in all Goodneſs; but if any be obſtinate and perverſe they cannot impute the Fault unto the Scriptures, which is really in themſelves.

Therefore we ought to do our utmoſt endeavours to cauſe the Goſpel to be Preach'd throughout all the World; as it is written, *All Power is given unto me in Heaven and in Earth: Go ye therefore, and teach all Nations, baptizing them in my Name.*

Mat. 28. Mar. 16. Luk. 24.

Since then it is proved, that the Keys of Heaven is the Authority of Preaching; and that the Authority of Preaching was given to all the Apoſtles. I

I cannot ſee how by that Text, any more Authority was given to *Peter*, than to the other Diſciples: And St. *Paul* ſays, he was not a *whit behind the very chiefeſt Apoſtles.* Mat. 16.

Then if he ſaid true, St. *Peter* was not above him: And if I were ask'd which of them was the better, I ſhould ſay *Paul*, becauſe he Preach'd more than them all.

But we ought to account certainly, that the Spirit of God was poured out upon them all; and that the ſame Spirit of God which filled St. *Peter*, filled alſo St. *Paul*: from whence may be pro- Gal. 2. Act. 2.

ved,

ved, that neither of them was Superior to the other.

Again, the Papiſts ſay, that after Chriſt was raiſed from the Dead, he ask'd who loved him, and that *Peter* anſwered, he loved him, and therefore (ſay they) he was the chief Apoſtle.

Joh. 21.

By which Reaſon every good Man ought to have the Supremacy over every other, becauſe each good and pious Perſon loves God: for it is the Duty and Office of every true Chriſtian. Now the Queſtion is not, Whether *Peter* was faithful, pious, good, a holy and true Chri-

Chriſtian; but whether he was principal Head, Governour, and King above and over the reſt of the Apoſtles, and Miniſters of Jeſus Chriſt? For if the Pope would have the Authority of St. *Peter*, which was to Preach, I would be content to give it him: but he regards but little the Precept of God; for *Jeſus departed into a Mountain alone, when he perceived the Jews would make him a King*, and Emperor: And the Pope by Wrong, or Violence, or Deceit, hath made all Nations ſubject unto him. Joh. 6.

Je-

Jeſus wore a Crown of Thorns, and a Purple Robe was thrown upon him in Deriſion, and all the Multitude mocked and ſpit upon him: But the Pope decks himſelf with a Triple Crown, and is adored by Kings, Princes, Emperors, and all Eſtates of Perſons.

Joh. 13. Jeſus waſh'd his Diſciples Feet, and Kings kiſs the Feet of the Pope: Jeſus

Mat. 17. pay'd Tribute, but the Pope receives, and pays none:

Mat. 5. Jeſus opened his Mouth and taught the People, the Pope takes his eaſe and reſt in his

Luke 6. Caſtle of St. *Angelo.* Jeſus healed all Diſeaſes, the Pope re-

rejoices in Blood and Maſſacres. Chriſt bore his Croſs upon his Shoulders, the Pope is born upon the Shoulders of Men. Chriſt came with Peace and Poverty into the World, the Pope delights in ſtirring up War amongſt the Kings and Princes of the Earth. Chriſt came meekly, humbly, and compaſſionately, ſitting upon an Aſs, but the Pope rides in all Pomp and Splendor. Chriſt was a Lamb, the Pope is a Wolf. Chriſt was Poor, the Pope would have all Chriſtian Kingdoms under his Power and Command. Chriſt drove the

Joh. 19.

Mat. 21.

Joh. 1.

Luke 9.

John 2.

Mat. 21. the Money-Changers, and Sellers out of the Temple, the Pope receives them in: Mar. 14. Jeſus inſtituted the Sacra- Luk. 22. ment in commemoration of himſelf; the Pope formed the Maſs, a Maſter piece of Mar. 16. Impoſture. Jeſus aſcended into Heaven, and the Pope falls into Hell. Deut. 6. God hath Exo. 20. commanded that we ſhould have no other God but him; and the Pope makes himſelf to be honoured like unto a Mat. 4. great God. God forbids us to commit Idolatry, and the Pope is the Author of Image-Worſhip. God hath Exo. 20. prohibited ſwearing in vain; but the Pope *allows his Friends*

Per-

Perjury. God hath commanded the uſe of Feſtivals in good Works, Prayers, and Devotions, but the Pope allows Pomp, Games, Idleneſs, and Mymichry to be exerciſed on thoſe days in Churches. God hath forbid Murther, and killing any Perſon, and 'tis a matter of great Compaſſion and Sorrow, to ſee how cruelly the Pope perſecutes Chriſtians. God foretold this Perſecution in the four and twentieth Chapter of *Matthew*; *Many falſe Prophets* (ſays Chriſt) *ſhall ariſe at that time; and becauſe Iniquity ſhall abound, the Love of many ſhall* Mat. 24.

wax cold: but the Goſpel ſhall be preached in all the World; when ye therefore ſhall ſee the Abomination of Deſolation, ſpoken of by Daniel *the Prophet, ſtand in the holy Place, then let them which be in* Judea, *flee into the Mountains.* And is not this come to paſs now? Yea, for there are many Wolves in Sheeps cloathing; who under the pretence of Religion, obſcure the true Doctrine of Chriſt: And almoſt all Abominations were introduced into the Holy Place, that is to ſay, brought into the Church of God.

But

But to return to our Matter, God hath forbid Adultery; notwithstanding the Pope, who will be obedient to his Father the Devil, commands his Priests to keep several Concubines and Harlots, rather than join themselves to any in Marriage. God hath forbid stealing from either Man, Woman, or Child; but the Pope is such an old Thief, that he robs even God of his Honour, and transfers it to himself. God has forbid bearing false Witness against any one, but the Pope crys all is good Grist which comes to his Mill. God

hath commanded us to be content with what is our own, but the Pope will have every Houſe pay him a Tribute: to conclude, he is in every thing oppoſite to God. But I cannot blame him, for he fulfills the command of *Paul*, which ſays, *Children obey your Parents*, and the *Demon* of Hypocriſy is his Father, to whom he pays all Obedience. *The Devil walketh about as a roaring Lion,* (ſaith St *Peter*) *ſeeking whom he may devour.* And does not the Pope do the ſame? Yea certainly, for he not only ordains wicked and unjuſt Laws; but he purſues to Death,

Eph. 6.

1 Pet. 5.

Death, all who have a true Zeal and Love towards God.

But to return to the Primacy of *Peter*. I ask how many Kingdoms St. *Peter* had under his Dominion? For it was impoſſible that all Kingdoms ſhould be under him, when St. *James* was then Biſhop of *Jeruſalem*, and that City then Chriſtian. Neither can I ſee how *Peter* ſhould be the Chief: For St. *Paul* ſays to the *Corinthians* concerning the Apoſtles, *All are yours, and you are Chriſts, and Chriſt is Gods.* 1 Cor. 8. Likewiſe St. *Peter* calls himſelf by no other Title, but

1 Pet. 1. *Peter an Apoſtle of Jeſus Chriſt*: by which it is manifeſt, that we are not *Peter*'s, but *Peter* ours. Again, when *Paul* came to *Antioch* he *withſtood* Peter *to his Face, becauſe he*
Gal. 2. *was to be blamed*: which he would not have done if *Peter* had had any ſuch Authority, or could not have lyed (as they ſay): but (as I have ſaid thereupon) *Paul* ſeeing the Diſſimulation of *Peter*, ſaid
Gal. 2. unto him, *If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews? We who are Jews by Nature, and not Sinners of the Gentiles, knowing*

that

that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law, &c. Let us then ſee how it is poſſible that *Peter* ſhould be Chief; for if he was Principal, who loved Chriſt the beſt, it is evident that St. *John* would be the chiefeſt of the Apoſtles, for Chriſt appointed him to take care of his Mother, and *John* lay in the Boſom of Jeſus, whilſt he Supped. Joh. 19. Joh. 13.

But to the Matter in hand. I ask, Whether a lawful

Council can be called but by the Pope? To which, I am ſure, the Papiſts will anſwer Negatively. Then I ask, If the Pope can call a Council before his Election: To which, I know, they will reply, he cannot; if then no Council is lawful without a Pope, and that none who is labouring to be elected Pope can aſſemble a Council, then the Council which confirms the Pope Superior over the Church, is not lawful; becauſe it was not convocated by a Pope, being there was then none elected.

But

But being thus driven from that Argument, they fly to another, and ſay, that Chriſt commanded *Peter* to feed his Sheep: but he commanded all the reſt to do the ſame, ſaying, *Go ye therefore and teach all Nations, baptizing them in my Name.* But the Pope does not obey the Commandment of Jeſus Chriſt: For he doth not feed his Sheep, but devours them, like a roaring Lion who walks about to ſeek his prey. Now I wiſh the Pope would obey the Commandment which God gave unto St. *Peter*: For I ſhould not regret his having Authority to

Joh. 21.

Mat. 28.

1 Pet. 5.

to preach Christ to all the World, but he leaves the preaching of the Gospel, and usurps the Authority of being Head of the Church, which of right belongs to none but Christ.

'Tis true, the Pope is Primate of the Church, but 'tis not the Divine or Catholick Church, but the Diabolical one: For he transgresses the Commandment given in general to St. *Peter* and the rest of the Apostles: For when Christ sent his twelve Disciples to preach the Gospel of Repentance, and the Kingdom of God, he

Mat. 10. said, *Behold, I send you forth*

as

as Sheep amongst Wolves: But the Bishop of *Rome* is like a Wolf amongst Sheep, eating and devouring the poor Sheep of Christ; and when they are hid by Fear, he takes the Voice of a Sheep to betray and devour them. He excuses himself from preaching, upon its being too low and mean an Office for him, saying, he hath lower Officers and Ministers for that Work; whilst he is taken up with seeing and attending to the singing out of the Masses. But I answer to the first, That if the Office of preaching was not below St. *Peter*, who had received all

all his Authority and Power from Chriſt himſelf, methinks that thoſe who call themſelves the Succeſſors of *Peter*, ſhould not eſteem the Office too mean for them.

St. *Paul* writes to *Timothy* what every Biſhop ought to be; *A Biſhop* (ſaith he) *muſt be blameleſs, the Husband of one Wife, Sober, of good Behaviour, given to Hoſpitality, apt to teach, not given to Wine, no Striker, not given to filthy Lucre, but one that ruleth well his own Houſe, having his Children in ſubjection with all Gravity.* Now let us arraign the Pope before St. *Paul*, and examine whether by St. *Paul*'s

1 Tim. 3.

Rule

Rule he be guilty or not. The firſt Command to a Biſhop is to be blameleſs; but we have proved that the Biſhop of *Rome* tranſgreſſes all the Commandments of God, by which he ſtands Guilty. The ſecond is, that he be the Husband of one Wife, in which the Biſhop of *Rome* errs mightily; for he allows Concubines, and counts filthy Fornication better than lawful and honeſt Marriage. The third is, that he ſhould be Sober, and full of Wiſdom and Vertue, which the Biſhop of *Rome* very little obſerves. The fourth is, that he be Liberal, given to Hoſ-

Hospitality, not greedy of filthy Lucre; but the Bishop of *Rome* is full of Avarice and Oppression. The fifth is, that he be apt to Teach: but our Devil, or Diabolical Father accounts maintaining the Glory of God by preaching, is too mean an Office for him; notwithstanding his Predecessor *Peter*, either preached the Gospel, or sinned against God, in not observing that Commandment; Go ye, and preach the Gospel over all the World. But he will Imprison, Slay, and Burn those who do preach the Word, and would himself be their

Mat. 28.

Ex-

Executioner, if he did not find others to do it in his ſtead; by which we may ſee that he loves himſelf more than he loves God. What ſhall I ſay more? He diſobeys all the Orders of S. *Paul*, give Verdict therefore whether he be Guilty or Innocent.

But now we will proceed to their other Arguments, and firſt to their maintaining *Peter* to be the Chief, for which they alledge his being commanded to feed the Sheep: To which I anſwer, that all the Apoſtles were commanded as well as he, to Joh. 21.

to feed the Sheep of Chriſt, in theſe Words of the Go-
Mat. 28. ſpel, *Go ye all and preach*, &c. For the preaching of the Goſpel ſignifies nothing elſe but feeding his Sheep. And their other Argument is not more ſubſtantial, when they ſay *Peter* was a Fiſher of Men; for I ſay, *Andrew* and *John* were by the ſame Authority made Fiſhers of Men: For Fiſhers of Men are really nothing but Preachers of Chriſt.

Now if the preaching of the Goſpel be unlawful, without Authority from *Peter* or the Pope; then the preaching of St. *Paul* was not

not lawful, becauſe he did not receive his Authority from *Peter*; notwithſtanding the Pope accounts himſelf a God, ſaying, I cannot lye, therefore I have ſpoken Truth: To which I anſwer, that if he be not greater than *Peter*, he may lye; for *Peter* denied Chriſt thrice, *Peter* then lyed thrice: and St *Paul* afterwards reproved him for his Diſſimulation.

Mat. 26.

Gal. 2.

But the Biſhop of *Rome* lies notoriouſly, if in nothing elſe, but in his pretending to be the Head of the Chriſtian Church, and having the Keys of Heaven. For if the

Pope have the Keys of Heaven, I make this Query: When the Pope is dead, and none hath the Keys, how can any Soul enter into Heaven? No Person till he be elected Pope having the Keys: whence it must follow, that the Pope being dead, Heavens Gates are closed. But it is a Folly to say, that the Pope hath the Keys of Heaven and Hell, when Christ
1 Tim. 2. is our only Mediator, our Gate, Head, Shepherd, Redeemer, and Soveraign Lord; who (after he had taught, instructed, done many Miracles, and suffered
Mat. 27. Death for us, and pronounced

ced Salvation to all that believe on his Name, and from the power of his Paſſion faithfully believes to be ſaved) aſcended into Heaven with great Honour and Glory, and is ſeated on the right hand of God his Father, where he intercedes for us; remaining for ever with his Bleſſed Father, and the Holy Ghoſt, one God in Trinity, and three Perſons in Unity, full of Power and Vertue, and free from Vice and Sin: remaining with us by his Spirit, and being in every reſpect equal with his Father, till he ſhall come in Glory to be Judg of all the World: Mar. 16. Luk. 24. Joh. 19. Mat. 28. Mar. 16. Luk. 24. Eph. 1. Heb. 1. 4. Mat. 25.

whoſe Goodneſs is inſcrutable, Mercy unexpreſſible, and Glory moſt ineſtimable; He is our Governour and Maſter, He is our Shepherd and Redeemer, and we are his Subjects and Sheep; we are ranſomed by his Blood, and waſhed by the Waters of Baptiſm, to ſhew that we are his Sheep; none elſe is our Paſtor or Lord: neither the Pope, or any on Earth, can be our Head; elſe we ſhould become a Monſter having two Heads. *Paul* writing to the *Corinthians*, ſays, that all is ours; *Peter*, *Apollos*, and all the other Apoſtles were ours, and we are

Pſal. 22.

Joh. 10.

1 Cor. 3.

are Chriſts, and Chriſt is Gods; whereby it appears, that *Peter* is not a Head, but a Miniſter unto us. Therefore we muſt eſteem God our Spiritual Father, who by the Paſſion of Chriſt, took from us all the pains of Death and Hell, to all who believe in him: that is the Spirit of Adoption whereby we cry, *Abba*, Father. If the Pope then will be called our Spiritual Father, we ſhall have three Fathers, whereof the one is Carnal, and two Spiritual: neither can the Pope be ſo, for as Chriſt is the Immaculate Lamb, and only Son of God, endued

Rom. 8.

with all Power: on the other ſide, the Pope is an unclean and ravenous Wolf, and only Son of the Devil his Father, from whom he hath received his Authority and Office.

But I would fain know, whether the Pope be our Spiritual, Carnal, or Diabolical Father. In the firſt place, I ſee not how he can be our Carnal Father, becauſe he lives celibate, and makes a profeſſion of Chaſtity: neither can he be our Spiritual Father, being ſo addicted to the World, and Worldlineſs; then it follows that he muſt be our Diaboli-

cal

cal Father. Let us therefore conclude, that as it was ſaid of Chriſt, *Thou art my Son, this day have I begotten thee*; God will ſay to the Pope, Thou art my Enemy, this day have I deſtroyed thee: and as Chriſt was of the Order of *Melchiſedek*, ſo the Pope is of the Order Diabolick. But as Chriſtianity is Spiritually very good, and well deſigned; yet if there be not good Order to preſerve it, it muſt decay: As the Body of a Man could not be healthy with two Heads, four Arms, or four Feet; ſo theſe Chriſtian Countries could never well ſubſiſt un-

Pſal. 2.

Pſ. 110.

der the distraction of two equal Soveraigns. But some may question me then, and say, What then, you would not have any Kings or Emperours? But to that I answer, that God who sent his only Son down into the World, made him King over it, putting all Spiritual and Temporal Authority into his Hands; he by his Soveraignty hath placed Kings to be his Leiutenants over the Earth; but he hath not ordain'd any Supream Bishop: for we find none so authorised by the Holy Scripture. Now if the Papists say, that the Pope is Heir to him, I would

Mat. 1.

Ps. 110.

would adviſe him then, to ſtay till Chriſt were dead before they ſeaſed upon his Kingdom: becauſe no Heirs take the Poſſeſſion of their Inheritances, till after the Death of their Predeceſſors.

Moreover the Papiſts ſay, that as under the old Law there was an High Prieſt or Arch-Biſhop of the *Jews*; ſo there ought now to be an Head or Supream Miniſter amongſt Chriſtians. To which I anſwer, that the Prieſthood of *Aaron* and *Moſes* repreſented the Supremacy of our Saviour Chriſt, not the Pope: For Chriſt who came down to the Earth, and

Exod. 4.

Mat. 1.

and ſuffered Death for us;
John 4. ſays of himſelf, that he was
our *Meſſias*, and that he was
John 6. the true Bread which came
down from Heaven, and our
only Shepherd; for St. *John*
teſtifies that, he ſays, *I am*
Joh. 10. *the Door; he that entereth not by*
me into the Sheepfold, but climb-
eth ſome other way, is a Thief;
but he that entereth in by the
Door, is the Shepherd of the
Sheep. To him the Porter o-
peneth, and the Sheep hear his
Voice: And he calleth his own
Sheep by name, and leadeth
them out, and the Sheep follow
him, for they know his Voice;
and a Stranger will they not fol-
low. But the Pope not com-
ing

ing by Chriſt, is an abominable Thief: therefore all true and good Sheep ought to fly from him: For he comes to devour, not feed them; to prey upon them, not inſtruct them. But the Papiſts being thus ſcourged with their own Rod (to wit, with their own Argument) ſay farther, that after the Diſciples had preached about the Cities, after they returned to Jeſus, he asked them; Whether they had had any Sword with them? and that they anſwered, Here are two Swords. Now they urge further, that the one of the Swords ſignifies the Spiritu-

al

al, the other the Temporal Power: which reaſon (as ſhall be ſhewed hereafter) is ſottiſh and vain. For firſt, we ought to conſider from whence the Apoſtles came; they had been ſent *to preach Chriſt to all People*, and to *ſhew the Light to thoſe that ſat in Darkneſs*. Secondly, we muſt conſider the Power Chriſt had on Earth, for he ſaid himſelf, that his Kingdom was not of this World: and there are two ſorts of Authority, the one Spiritual, the other Temporal. On which account St. *Paul* writes in his firſt Epiſtle to the *Corinthi-*

Mark 6.
Luke 9.

1 Cor. 12 *ans, as the Body is one, and hath*

hath many Members, for several uses; so there are also in the Church of Christ, amongst the Spiritual Ministers; first, *Apostles*; secondarily, *Prophets*; thirdly, *Teachers*: and some Temporal Ministers, as Kings, Emperours, Governours, and Leiutenants. Now Christ was a Spiritual Minister, as he testifies of himself, saying, *My Kingdom is not of this World.* And again, when two Brethren came unto him and requested him to divide their Inheritance between them: he answered, *Man, who made me a Judg, or a Divider over you?* The third thing Luk. 12.

to

to be conſidered, is, that Chriſt ſpake to the Diſciples concerning the Swords Ironically. Fourthly, that all the Apoſtles anſwered together, Behold, here are two Swords. Fifthly, you may obſerve in the Text, that the Apoſtles underſtood not what Chriſt meant.

By all which things we may eaſily underſtand that Text; for after the Apoſtles had been ſent to preach the Goſpel of Truth, when they returned to Jeſus, he ſaid unto them, Had you any Sword with you then? (as much as to ſay) when I ſent you firſt out, you would have

have Staves with you, but now what do you think, Hath not my Grace kept you from all Evil? Or elſe, What need have you had of a Sword? Then his Diſciples (not *Peter* only) underſtanding not what Chriſt ſaid, anſwered, There were two Swords.

By which we ſee Chriſt ſpoke Ironically, and that all the Diſciples made anſwer, not *Peter* alone; as if he ſhould ſay, I have two Swords, the one ſignifying my Temporal Authority, and the other ſignifying my Spiritual Juriſdiction: neither would or could Chriſt

give

give a Temporal Authority, forasmuch as he was a Spiritual Miniſter. And the Papiſts err extreamly in one Argument, where they ſay, that *Cephas* is a Head, whereas in Truth, *Cephas* is a Stone; (But when theſe their Arguments are weakned) then they cry it is probable, that *Peter* was the chief Apoſtle, becauſe he ſpake firſt at that time, concerning our Diſpute, and ſo anſwered in behalf of all the Apoſtles.

But it is more likely he was not the Prince over the reſt, becauſe St. *Paul* ſays,

1 Cor. 11 *For I ſuppoſe I was not a whit behind the very chiefeſt Apoſtles;*

for

for in nothing I am behind the very chiefest Apoſtles: in which number *Peter* is compriſed. Now we muſt not diſpute what is moſt probably true, but what is moſt certainly true. Nevertheleſs let us examine whether it be probable or not: For *Andrew* ſometimes ſpake firſt, and it is not to be doubted but that each of them ſometimes ſpake firſt; but it does not therefore follow, that he who ſpeaks ſometimes firſt, muſt be Biſhop of the Biſhops: his firſt ſpeaking at that time, may ſignify that he was of a very couragious Spirit; or elſe that he could 1 Cor. 12

have desired to have been the greatest: But Christ said, *They that humble themselves like a little Child, shall be the greatest in the Kingdom of Heaven*; neither is there any lofty proud Title in the Kingdom or Church of Christ, as you may see in that Magnificate in *Luke*, for God loves Humility; and Christ says, in *Luke*, *If any Man desire to be first, the same shall be last of all, and Servant unto all* And in another Evangelist saith, *Whoso receiveth one such little Child in my Name, receiveth me*; *and unless ye become as little Children, ye shall not be fit for the Kingdom of Heaven.* Nor does

Mat. 18. Luke 1.

Rom. 12 Phil. 2. Luke 9.

Mat. 18.

does *Peter* attribute ſo high a Title to himſelf, as the Pope takes upon him: For he writes thus in his Epiſtle, *Peter a Servant and an Apoſtle of Jeſus Chriſt*, and no more. But the Pope what does he ſay? *Paul the Third, by the Grace of God, the moſt Holy Pope and Father, Deputy to* Peter, *and Vicar to Chriſt, King of Kings, Prince of Princes, Biſhop of the Biſhops, and God on Earth.* Behold therefore, how he calls himſelf God, and blaſphemes Chriſt. Behold how he is filled and puffed up with Pride and Vanity. Behold how large and fair a Name

2 Pet. 1.

and Title he takes, tho he be a venemous Serpent; calling himſelf the moſt Holy Father, whereas he is a deteſtable Thief, and contaminated with all Uncleanneſs. He calls himſelf the Pope, which Word ſignifies Father unto all Nations, whilſt he brings them to deſtruction. Nay he calls himſelf the Vicar of Chriſt, and Deputy of St. *Peter*, and God upon Earth; whilſt he is Vicar to *Belzebub*, Deputy to *Lucifer*, and a terreſtrial *Demon*: for he would ſeem to be very Good, whilſt he is very Wicked. And it is no wonder if the Miniſters of

of the Devil appear brave and triumphant outwardly, for St. *Paul* writes to the *Corinthians*, *No marvel what falſe Apoſtles, and deceitful Workers can transform themſelves into; Satan himſelf being transformed into an Angel of Light.* 2 Cor. 11

Wherefore you may eaſily diſcern the true Miniſters of the Word, from the falſe Anti-Chriſts; becauſe the true Apoſtles walk after the Spirit of God, and the falſe walk after the Fleſh. Let us therefore ſee whether the Pope be the Miniſter of God, or the Devil: which I fear he will prove; proclaiming himſelf a good

Man, a moſt Holy Biſhop, a King of Kings: whereas he is the Tyrant of Tyrants: all others exerciſeing their Tyranny over Bodies, but this Devil, Wolf, Tyrant, exerciſes his over the Souls of Men, conſtraining the poor and ſimple Lambs of God to forſake their Faith, whereby they are ſaved, to follow his Abominable Traditions and Diabolical Precepts. Which if they refuſe to obey, to wit, adoring Images, and offering to his Idols and Devils, he burns, wracks, and torments them, or forces them to a coſtly Recantation.

Du-

During the Reign of my late Father the King, when the Pope's Name was blotted out of our Books, he ſtopt the Mouths of Chriſtians with his ſix Articles, as if he would choak them.

And at this day in *France*, before any one is burnt, a little before the Execution, they cut out his Tongue, that they might not ſpeak. Conſidering then that the Pope is the Miniſter of *Lucifer*, I am in good hopes, that as *Lucifer* fell from Heaven into Hell, ſo the Pope his Vicar will fall from the great Glory of his Papacy, into contemptible Deriſion.

Pſal. 18. For *David* hath ſaid in the *Pſalmes, With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward.* Again, the Pope hath taken God's Honour away from him, therefore, I hope, God will deveſt him of his Honours and Glory. As *Mary* the Mother

Luke 1. of God ſaith, *He hath put down the Mighty from their Seats, and exalted them of low degree.* Take heed of thy ſelf then (O Pope) for if thou tumbleſt, thou wilt have a terrible fall. As a Man who is got up into an high Tower, would have a huge leap if he ſhould fall

down

down; ſo thou who haſt exalted thy ſelf into the Heavens, wouldſt fall down into the Abyſs of Hell: As Chriſt foretold of *Tyre* and *Sidon*. Mat. 11.

But to return to the Pope's Primacy: I know very well that the Scripture ſpeaks of one God, one Faith, one Baptiſm, but no mention of one Pope. Now if *Peter* had been a God on Earth, and Vicar of Chriſt, we ſhould have been baptized into his Name. But *Paul* (who affirms himſelf to be inferior to none of the other Apoſtles) will not allow us to be baptized in his Name: Eph. 4. 1 Cor. 8. 1 Tim. 2. Mat. 19. 2 Cor. 11 2 Cor. 12

nay

nay he is ſo far from having us baptized in the Name of *Peter*, that he will not have it ſaid, I am of *Peter*, or of *Paul*, or of *Apollos*.

And now that the Papiſts cannot prove by the Scriptures that we ought to have one Pope, they run to Similitudes; ſaying, that as the Creatures in the Earth (as the Bees) have a King over them; ſo all Chriſtians ought to have one King and Pope. To which I will anſwer three ways: Firſt, That their Reaſon is not extracted from the Holy Scripture, but from their own Invention. Secondly, That all the Bees

which

which are in the World, or in Christendom, have not a King. Thirdly, That if all Bees have their King; so have we, to wit, Jesus Christ. Eph. 1.

But the Papists will then say, That if we condemn the Papacy, we shall condemn our fore-Fathers as Hereticks. I will answer to that, as God answered *Elijah*, 1 Kin. 19 when he said to the Lord that the Children of *Israel* had forsaken his Covenant, and were unjust and wicked, *Yet I have left me seven thousand in* Israel, *all the Knees which have not bowed to* Baal. Neither must we imagine, but that

that there have been many Chriſtians in the World, ſome of which have ſpoken openly againſt the Papacy, and others that have kept their Knowledg and Sentiments to themſelves: but the Papiſts will not ſuffer us to know more than our Fathers. But I know very well, that our Religion conſiſts not of old Cuſtoms, or the Uſage of our Fathers; but in the Holy Scriptures, and Divine Word: And that (if you think Antiquity and Cuſtom makes a thing good) is older than the World: For God is the Word, who was without be-

beginning, and ſhall continue without end; and if you think, Truth ought to be followed and obeyed, all Truth is contained in that Book. Our Religion ought not to be ſteered or governed by our fore-Fathers: for *Ezekiel* ſaith, *Walk ye not in the Statutes of your Fathers, for they were polluted.* Moreover, our God, and Saviour, and Redeemer, Jeſus Chriſt, ſaid, *I am the Way, and the Truth, and the Life*; he did not ſay, I am the old Cuſtom.

Joh. 1. Exod. 2.

Ezek. 20

Joh. 14.

The Papiſts then ſay, that tho Chriſt did not indeed ordain the Pope, yet he left it to the Church to do it. To which

which I ask, how *Peter* then was elected the univerſal Biſhop? For all things neceſſary to our Salvation are written in the Bible, as St. *Paul* teſtifies in his Epiſtle to *Timothy*, where he ſays, *But continue thou in the things which thou haſt learned, &c. And that from a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.*

1 Tim. 3.

The

The Second Part.

BUT to what Purpoſe do we go about to prove that *Peter* is not the Head of the Church? For allow he had been ſo, that does not conclude that the Biſhop of *Rome* is the principal Head: For the Papiſts themſelves cannot prove that *Peter* was ever at *Rome*, becauſe by the Scripture they cannot prove it; nor by any true Hiſtory: Therefore the Biſhop of *Rome* loſes one of his great Titles, of, *Papa ex Jure*

Jure Divino; for no Authority can be, *ex Jure Divino*, unleſs it be confirmed by the Scripture.

Well then, we have him in a great plunge, ſince he muſt be forced to ſay, *Paul* Pope by Human Traditions; for if he be not Biſhop by the Divine Word, but only by Human Traditions, then all Kings, Princes and other Magiſtrates, may abrogate the Statutes and Inſtitutions made by their Fathers, as we have ſeen before.

If every one then had known this, the Pope had been poor long ago. Now the Papiſts ſay, that the Biſhop

ſhop of *Rome* was inſtituted by the Primitive Church; but no more than *Mahomet*, for they began near the ſame Age, and the Pope was elected, when all manner of wicked Errors were advanced in Chriſtendom.

Nevertheleſs to prove that *Peter* was at *Rome*, they produce the *Clementine* Epiſtles, but we will prove them counterfeited, and falſified by the Papiſts: For in them it is written that *Peter* was at *Rome*, in the ſecond Year of the Reign of *Claudius*, and lived there twenty five Years: but Chriſt was Crucified in the eighteenth

Year of *Tiberius*, and he reigned five Years after the Crucifixion: *Caius Caligula* reigned four Years; and *Claudius* two; which makes it eleven Years before *Peter* went to *Rome*: and in the eighteenth Year of our Lord, *Paul* found St. *Peter* in *Jeruſalem*; by which we ſee their Hiſtory is falſe. And we will prove that it is not true that *Clement* wrote thoſe Epiſtles unto *James*, for *James* was dead before *Clement* was Biſhop.

Gal. 1.

Moreover, St. *Peter* was the Biſhop of the *Jews*, and not of the *Gentiles*: for St. *Paul* glories in ſeveral places

Gal. 2.

that

that he was the Apoſtle of the *Gentiles.* Again, St. *Paul* writing to the *Galatians*, ſays, that he went up to *Jeruſalem* Gal. 1. to ſee *Peter*; therefore 'tis moſt probable, that *Peter* dwelt for the moſt part in *Jeruſalem*: or in the adjacent Cities. And here we may ſee the Craft of the Devil, and the Power of God: for notwithſtanding the Devil (to eſtabliſh his Power) invented the *Clementine* Epiſtles; (tho they be counterfeited by the Papiſts) yet I ſay, God by his Goodneſs and Clemency towards his Elect, hath cauſed the ſaid Epiſtles to be ſo written, that

every one who hath read Hiſtory, may plainly comprehend and underſtand, that they were feigned by Serpentine Subtilty, and by ſome abominable and obdurate Papiſts.

In ſeveral other Inſtances alſo, we may diſcover their falſe Subtilty; for notwithſtanding that the Holy Scripture ſaith, Idols are ſenſleſs things, and without Life, they have often framed Images, which ſometimes rouled their Eyes, ſometimes turned their Heads, ſometimes moved their Hands, and ſometimes their whole Bodies: by which means they

they made People believe, that an Image made of Wood, heard and underſtood them; all of it being made ſo to the Life, that (as they turned them) they made the Head and Eyes of the Image to turn alſo. But, as *Daniel* with Aſhes or Sand, proved the Idol *Bel* did not eat, but his Prieſts: So by the Holy Scriptures, the confeſſion of ſeveral Perſons, and by Obſervation and Experience, they have been proved to have been meer Machines, and other Inſtruments.

The Third Part.

SInce we ſee that *Peter* neither was the Chief, nor was at *Rome*; (conſidering that they ſay the Pope cannot lye) we will examine whether they themſelves have not acknowledged that no Perſon ought to be the Primate of the Church.

For *Gregory* the Firſt hath written, that none ought to be Pope. *Gregory* was then Biſhop of *Rome*, and *Maurice* was Emperour, and there were many Hereſies in Chri-

Chriſtendom; and the Biſhop and Patriarch of *Conſtantinople*, at that time pretended to be the Univerſal Biſhop, who was much favoured by *Maurice*: But *Gregory* declared then in his Writings, that there ought to be no Principal in the Church.

And now the Papiſts are overthrown by this, they ſay that by the conſent of the general Councils, and Doctors, an Univerſal Biſhop was eſtabliſhed under the Name of Pope: whereas for four or five hundred Years after Chriſt, there was no Perſon in the World that

was diſtinguiſhed or called by that Name. Moreover, when there were ſeveral contentions about the Papacy, all learned Perſons deteſted the Opinion that there muſt be a Pope: and ſometimes the very Biſhops of *Rome* themſelves abhorred it. And St. *Cyprian*, writing concerning the Unity of the Church, ſaith, There is one Biſhop, of whom every Biſhop holds a ſhare. For as there are many Beams in the Sun, yet the brightneſs is but one: Many Branches in a Tree, ſeveral Streams from a Fountain; in like manner the Church is but one, which

Cyprian. *De ſimplicitate Prelatorum.*

which being illuminated by the Brightneſs of our Lord, who extends his Beams throughout all the World, yet nevertheleſs the Clarity is but one, to wit, Jeſus Chriſt. Likewiſe the ſame *Cyprian*, being Biſhop of *Carthage*, calls the Biſhop of *Rome* his Companion. Moreover, St. *Jerom*, Biſhop of *Rome*, humbles the Stile of Primate; ſaying, if there be any queſtion of the Authority of a Primate of the Church, altho there are Biſhops of Nations and Cities, it follows not therefore that there is a Primate over all the World, for the World

Cyprian. *Epiſt. ad* Corn.

Jerom. *Epiſt. ad* Euag.

is

is much greater than any City. And also in the Council of *Carthage* it was decreed, that none should be called the First or Primate of the Bishops.

What shall I say more, 'twas consented and agreed by all, for six hundred Years after Christ, that none ought to be Pope. How could *Peter* then have been Primate, or the Pope his Successor? For *Peter* in his Epistles does not command, but pray and beseech the Ministers of God. Likewise when he is accused for having communicated with the *Gentiles*, he does not burn his

August. *Epist.* 28. *ad* Const.

Act. 11.

his Accuſers, as the Pope does his: but excuſes himſelf, and ſhews a Submiſſion.

Again, when he was ſent to *Samaria* by his Brethren and Companions, he readily obey'd their Decree and went down to that City. Act. 8.

The

The Fourth Part.

OF this Deteſtable and Diabolical Pope, the Holy Scriptures in ſeveral Places give us a plenary Demonſtration; ſome of which I ſhall ſhew unto you. As firſt, in the fourth of *Daniel*, it is ſet down how that *Daniel* (that was beloved by *Belſhazzar*) ſaw a Viſion, which appeared to him thus: *I ſaw*, ſays Daniel, *in my Viſion by Night, and behold, the four Winds of the Heaven ſtrove upon the great Sea, and four great Beaſts*

Beasts came up out of the Earth; the first was like a Lion, and had Eagles Wings; and I beheld till the Wings thereof were pluck'd, and a Man's Heart was given to it. The second Beast was like unto a Bear, and it raised up it self on one side; and they said thus unto it, Arise, devour much Flesh. The third was like unto a Leopard, which had upon the Back of it four Wings of a Fowl, and the said Beast had also four Heads. After this I beheld the fourth Beast, which was dreadful and terrible, and strong exceedingly; and it had great Iron Teeth; and devoured every thing; and it had ten Horns. And behold, there came up among them

ano-

another little Horn, before whom there were three of the first Horns pluck'd up by the Roots; and it had Eyes, and a Mouth speaking Blasphemies. And I beheld till I saw the Ancient of Days did sit, and I beheld, saith Daniel, *till the Judgment was set for the Horn, and till the Beast was slain, and his Body given to the burning Flame: and it shall be for a time, times, and a half.* Now the four Winds, and the four Beasts (as *Melancthon, Oecolampadius*, and all the Learned Writers say) signify the four Monarchies; the first was that of the *Assyrians*, whereof *Nebuchadnezzar* was Emperour;

rour; who (after he had been made like unto the Beaſts for a long Seaſon) had the underſtanding of a Man given him again. The ſecond ſignified the Empire of the *Perſians*, which was a Dominion of great Cruelty. The third notified the *Grecian* Empire, which was immediately raiſed to its Grandure; and the four Wings, and four Heads ſignify the four Emperours which ſucceeded *Alexander*, and divided amongſt them the *Grecian* Monarchy: For *Seleucus* was made King of *Syria*, *Ptolomy* got *Egypt*, *Antigonus* *Aſia*, and *Caſſander* *Greece*.

The

The fourth Beast signifies the terrible Monarchy of the *Romans*, out of which arises a little Horn, which is Anti-Christ; and Anti-Christ hath two Eyes, *viz.* the Pope, and *Mahomet*: For notwithstanding that the Pope doth not speak against Christ (as *Mahomet* doth); nevertheless I answer, that the Pope is as much, or rather more, an Anti-Christ than *Mahomet*. For as he who flatters us, is our Enemy (tho he seems to be our Friend): So the Pope who stiles himself the Servant of the Servants of God, is the Enemy of Christ; whilst under the Shadow of

Re-

ligion, he puts in practice all Hypocriſy, Idolatry, Diſſimulation, and all ſort of Traditions: his Time ſhall be a Time, Times, and a half; that is to ſay, his Days ſhall be ſhortned: For the number of ſeven ſtands for a perfect number in Scripture: for St. *Paul* ſays, the juſt fall ſeven times a day, to wit, often. Now the half of ſeven, is three and a half; therefore we muſt interpret by that imperfect time, that thoſe Days ſhall be ſhortned. St. *Paul* alſo in two Epiſtles, Propheſies of the Pope; firſt, writing to the *Theſſalonians*, he ſays, *Now we beſeech you*, 2 Theſſ.

Brethren, by the coming of our Lord, that ye be not ſoon ſhaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as that the Day of Chriſt is at hand. Let no Man deceive you by any Means, for that day ſhall not come, except there come a falling away firſt, and that Man of Sin be revealed, the Son of Perdition: who oppoſeth and exalteth himſelf above God, ſo that he as God ſitteth in the Temple of God, &c. Again, St. *Paul* writing to *Timothy,*

1 Tim. 4. ſpeaks thus: *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith; giving heed to Doctrines of Devils, ſpeaking Lies*

in

in Hypocriſy, forbidding to Marry, and commanding to abſtain from Meats, which God hath created to be received with Thanksgiving of them which believe. Now let every one be ask'd, if the Pope hath not forbidden certain Meats, at certain times: and they muſt all confeſs he hath, for moſt Folks have felt it; or perchance, I ſhould not be a Lyar if I ſaid, that almoſt all Folks have.

And concerning the Prohibition of Marriage, ask their own Prieſts. St. *Peter* tells us, that there ſhall come in the laſt days Scoffers, *&c.* 2 Pet. 3. St. *John* in the Apocalypſe

Apo. 16. ſays, *Seven Angels poured out the Vials of God's Wrath upon the Earth*; and the ſignification is probable to be thus.

The firſt Vial to be the *Aſſyrian* Monarchy; when the People of *Iſrael* became Captive to *Nebuchadnezzar*. The ſecond the *Perſian* Monarchy. The third Vial the Monarchy of the *Grecians*, which *Alexander* firſt eſtabliſhed. The fourth was the *Roman* Monarchy, which the Apocalypſe (becauſe of its Grandure) ſays, the fourth Vial was poured upon the Sun. The fifth is our Anti-Chriſt the Pope. The

ſixth

ſixth Vial is the Dominion of *Mahomet*. The ſeventh Vial ſignifies the end of the World, and the Day of Judgment.

In the following Chapter he declares, that one of the ſeven Angels came and talked with him, and ſhewed him the State, Honour and Riches of the Pope: For he ſays, he ſaw, *A Woman ſit upon the Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns; and the Woman was arayed in Purple, and Scarlet Colour, and decked with Gold; having a golden Cup in her Hand, full of Abominations, and filthineſs of her* Apo. 17.

Fornications: and upon her forehead was written, Babylon *the Mother of Harlots, and Abominations of the Earth.* The seven Heads signify the seven Hills which Anti-Christ dwells on: For *Rome* is built upon seven Mountains. The seven Horns are the number of the Kings, who made War with the Lamb, and the Lamb overcame them, for he is Lord of Lords, and King of Kings; then another Angel came down from Heaven, *Crying,* Babylon *is fallen, and is become the Habitation of Devils*; thence I hope, that the Kingdom of Anti-Christ shall

Apo. 17.

Apo. 18.

ſhall be deſtroyed: For tho the wicked may proſper for a time, their Dominion ſhall not laſt; but thoſe who ſtudy the Law of the Lord, their Proſperity ſhall laſt for ever. St. *Paul*, writing to *Timothy*, ſays, *This know alſo, that in the laſt days, Men ſhall be lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers*, &c. And the Prophet *Iſaiah* ſaith, that Chriſt *ſhall ſmite the Earth, with the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the wicked.*

1 Tim. 3.

2 Pet. 3.

Iſa. 11.

Since we see then that the reign of Anti-Christ shall not last for ever, we must wait for the Destruction of *Babylon*, and submit our selves to the Will of the Lord.

The Conclusion.

IN the first Part of our Book, We have proved and declared that *Peter* was not Primate of the Church, by confuting all the Papistical Reasons for it.

In the second, We have proved that they cannot produce and alledge any true

true Testimony, that St. Peter was at *Rome*.

In the third Part, we have proved from themselves, that they have said they ought not to have the Primacy.

In the fourth Part, We have explained the Prophesies speaking of Anti-Christ. Since then the Pope is that wicked one, very Son of the Devil, an Anti-Christ, and an abominable Tyrant; let us pray unto the Lord to preserve those still in the Light who have seen it: and that he will shew the sincere, pure, and true Light unto those who sit in Darkness:

that

that all the World may glorify God in this Life, and be Partakers of the Eternal Kingdom of Heaven in the World to come, by the Merits of Jesus Christ our Saviour; to whom with the Father, and the Holy Ghost, be all Honour, Glory, Dominion and Praise, for ever and ever. *Amen.*

Remarques

Remarques upon the Life and Reign of King Edward *the Sixth, in Vindication of his Memory, from Dr.* Heylin's *ſevere and unjuſt Cenſure.*

WHen I conſider what exemplary Vertue, and Piety, ſhone forth in the Words, Actions, and Writings

tings of this *Illuſtrious King*, ſome of whoſe Papers I have been an unworthy Inſtrument of tranſmitting to the admiration of Poſterity; I cannot but with Indignation repeat the thought of Dr. *Heylin*'s ſnarling Cenſure, who counted it *no Infelicity*, that he was ſo ſoon ſucceeded by Q. *Mary*, a bloody *Popiſh Queen*, and had the Malice to charge him with *being ill principled in himſelf, and eaſily inclined to embrace ſuch Councils*, as the Doctor look'd upon as pernicious to the Church. Nay, he ſays expreſly, that *his Minority was abuſed to many Acts of Spoil and Rapine*, even

Pref. to Hiſt. of Ref. ſup.

Ibid.

Hiſt. of Ref. f. 131.

to

to an high degree of Sacriledge, and having affirmed that this was *only to the raising of some, and to the enriching of others about him, without any manner of improvement to his own Estate*; he, with a sly Insinuation, leaves it to the Readers Judgment, *Whether the King being in the sixteenth Year of his Age, were either better studyed in his own Concernments, or seemed to be worse principled in matters which concerned the Church.* Ibid. p. 132.

Hereby the Doctor wipes away all the Eulogies, which in several places of his Book Truth had drawn from him. Indeed he cites the Passage

out of *Josephus*, who, speaking of good King *Josias*, says, *When he grew to be twelve years old, he gave manifest proof of his Piety and Justice: for he drew the People to a conformable course of Life, and to the detestation and abolishing of Idols, that were no Gods, and to the Service of the only true God of their fore-Fathers; and considering the Actions of his Predecessors, he began to rectify them in that wherein they were deficient, with no less circumspection than if he had been an old Man, and that which he found to be correspondent and advisedly done by them, that he did both maintain and imitate: all which things he did*

Hist. of Ref. *f.* 38.

did both by reaſon of his innate Wiſdom, as alſo by the Admoniſhment and Counſel of his Elders: in following orderly the Laws, not only in Matters of Religion, but of Civil Polity. Which as the Doctor acknowledges, *puts the Parallel betwixt the two young Kings beyond all exception.*

But then the forementioned Reflection is big with a monſtrous Intimation, as if all the vaſt hopes which this young King gave, were blaſted in their too forward Spring.

And the ground of all this *Sacriledge*, as I may call it, againſt his Memory, was

was taken from ſome Inſtructions (which a learned Author excuſes, from their being ſigned as they were brought to him in his *Sickneſs*, whereby he appointed Viſitors to examine, *What Jewels of Gold and Silver, or Silver Croſſes, Candleſticks, Cenſers, Challices, Copes, and other Veſtments were then remaining, in any of the Cathedral, or Parochial Churches, or otherwiſe had been embezelled or taken away*: What was convenient for uſe, was to be diſtributed to every *Church, Chappel, or Cathedral*, of the Surpluſage part was to be given to the Poor, and the other

Dr. *Burnet's* Hiſt. of Ref. *par.* 2. *f.* 217.

Heylin's Hiſt. *f.* 95. and 132.

Burnet's Hiſt. *f.* 217.

other part was to be delivered to the King's Treasurer.

Now admit that the young King did not think every thing to be God's, which was given him by superstitious Piety, not believing that God would accept that as his peculiary, which serv'd either for vain Pomp, and Ostentation, or else administred to the Luxury and Pride of the lazy Priests; Was not his well manag'd Zeal against Popery, and his full purpose of reforming the Nation from Idolatry, and Superstition, (and that too crown'd with Success, far beyond what could

have been expected from such a conſpiration of Circumſtances, as then were againſt it, enough to atone for this?

Heylin's Hiſt. f. 9. The Doctor himſelf was obliged to own, *That by clear Light of Holy Scripture, and the principal Duties of Religion laid open to them, the People were the better able to diſcern the Errours and Corruptions of the Church of* Rome, **from which by the Piety of this Prince they were fully freed.** And is not the good of Souls, and the Edification of God's Church and People, preſervable before the Ornaments of the Altar,

Altar, and the excessive Riches, or vain Vestments of Church-men?

But the supposed Sacriledge is *Death in the Pot.*

Manet alta mente repostum,
Judicium Edwardi; *spre-*
ctæque injuria Spectri.

If you look to the bottom of this Clamour about Sacrilledge, it is not for robbing God of what is his; for if it were so, Church-men could have no Power of disposing of things once given to the Church, tho with the consent of the Founder, whereas even in the most Superstitious

tious Times, ſome Spiritual Corporations might have alien'd their Church-Lands, without conſent of the Founders. So that in ſhort, the Sacriledge lies in clipping the Wings, and abridging the Power of *Church-men*, who were little *God-almighties* in the Affairs of the Church; in which they would have nothing done without their Conſent. But truly I muſt ſubmit it to better Judgments than mine own, whether what is dedicated to Superſtitious Uſes in the Service of the true God, be much more pleaſing to him, than what is devoted to falſe Gods:

1 *Inſt. f.* 300. b.

Gods: Nay, I have Authority from Dr. *Stillingfleet* to say, that there may be Idolatry in an unwarranted, or at least *forbidden*, dedication of things to God's Service. Wherefore some perhaps would be likely to compare Dr. *Heylin's* Censures upon King *Edward*, to the ravings of one of *Baal's Priests*, when good King *Josias defiled the high places where the Priests had burnt Incense*.

Stillingfl. of the Idolatry of the Church of *Rome*. *p.* 47.

2 Kings 23. 8.

To be sure *Cardan*, tho a Papist, yet had so much of a Philosopher in him, that *Mother Church* could not bribe him to defraud so brave an Enemy of his due

Praiſes; but, in a tranſport of Admiration, he declares, that *Not only* England, *but the World has reaſon to lament his being ſo early ſnatc'd away.* While Dr. *Heylin* an Engliſh Divine, ſo *great is* Diana *of the* Epheſians! ſeems to rejoice, that Queen *Mary* ſecured to the *Church* her Ornaments, and to *Church-men* that Power, which, no doubt, he thought the Spirit of Reformation, working in, and like a Glory adorning this *Prince*, would be likely to reduce to the Primitive Authority of Preaching, and Adminiſtring the Sacraments.

Burnet's Hiſt. f. 3.

That

That indeed is a *Principle* which this young *King* discovers in the Papers here set forth, and if I hereby expose his Memory to farther rudenesses, I am perswaded the thinking and disinterested part of Mankind will laugh at such impotent Malice. P. 12, 13, 14, 15, 16.

But I shall offer a few Considerations, besides what have been already interspers'd, which may revive the *Protestant Reader's* Sense, of the loss our Religion had by this *King's* immature Death.

The first thing remarkable to this Purpose, was the

Ingenuity and *Sweetness* of his *Disposition*; which, as a Papist himself confesses, *raised in all good and learned Men the greatest expectation of him possible*: this without doubt, was in great measure deriv'd from his beautiful Mother. Who has left behind her the *Character, of being the discreetest, humblest, and fairest of all King* Henry *the Eight's Wives.*

Cardan.

Heylin's Hist. of Ref. f.7.

Dos est magna Parentum virtus.

Says the Poet, and certain it is, that the rich Dowry of Vertue, which his Mother brought with her, descended with advantage on the Son; Whose

Whose Mind was a vast Treasury of Graces, and contained more than the Scene of his short Life could give him occasion of exerting: so that if there were any one thing for which the Lives of former *Hero's* might have been more memorable than his; it proceeded from the want of time to give an Example to all following Kings in every thing praise-worthy. Wherefore *Cardan* said rightly,

Specimen virtutis exhibere potuit, non exemplum.

But the love of Truth was *natu-*

Dr. *Burnet's Hist. f.* 25. *Hayward* p. 7.

natural to him; and indeed that Sweetness and Evenness of Temper, which won upon the Hearts of all that approach'd him, gave him an extraordinary Capacity for the finding it out. The Light of Reason, as an elegant Writer has it, is *Lumen tranquillum & amicum*: *This Candle would shine more clearly and equally, if the Winds of Passions were not injurious to it.*

Culverwell's Light of Nature. *p.* 66.

But, besides, that his Temper of Mind, fitted him to attend to the consequences of things, and to judg without disorder or partiality, it was very pious, and he had an inbred Veneration for

for God's Word, which is sufficient to lead us into all needful Truths; and 'tis not to be question'd but God will reward the esteem of the sacred Truths there contained, with a proportionate degree of understanding in them.

It has been observed even by his Calumniator, That *in the Days of his Childhood, when being about to take down something, which seemed to be above his reach,* one of his Fellows proffered *him a bossed-plated-Bible to stand upon, and heighten him, for taking that which he desired: when he perceived it to be a Bible, with holy* Heylin f. 14.

Dr. *Burnet's Hist. f.* 25. *Hayward* p. 7.

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holy Indignation, he refused it, and sharply reprehended him that made the proffer. Nay, Dr. *Heylin* is forced upon this to Remarque, that it was **A strong Assurance of that dear Esteem and Veneration, in which he held that Sacred Book in his riper Years.**

2. The *Probity of his Manners* was so great, that one may well say, his Zeal for Divine Truth, was not without true saving Knowledg, nor his Knowledg unoperative: and this *made him very inclinable to love and cherish true Religion.*

Dr. *Burnet supra. f.* 25.

3. His

3. His early Diligence and Application of Mind, to understand the Principles of his Religion was wonderful. I my self have seen a Collection of his, under his own Hand, of the Texts of Scripture relating to the Nature of *Faith* and *Justification*, put together with great Care and Judgment, and translated into the *French* Tongue, which was done when he was but *Eleven Years of Age*, the Year before he wrote the Treatise now published; it is likewise dedicated to his Uncle with a great deal of Piety, and Manly Sense.

4. He

4. He Liv'd and Dyed in an utter deteſtation and abhorrence of *Popery*; his Siſter *Mary* was a bigotted Papiſt, and Dr. *Heylin* takes pains to ſhew us, that ſhe was obliged by her Intereſt to be ſo; to be ſure the *Emperour* engaged ſo heartily for her having Liberty to keep up her way of Worſhip, that the Council perſwaded the King to conſent to it; which he not only oppoſed with ſuch Reaſons as amazed his *Biſhops*, who were for complying with the *Emperour*; but with ſo much true Compaſſion for her Errours, and pious Diſ-

Hiſt. of Ref. *f.* 102.

pleaſure

pleasure, that he should be prest to suffer her in her Sin, that the Tears ran down his Cheeks, and made his *Bishops* weep too, it may be, to see their tardy Zeal rebuk'd by the Kings. *Heylin f.* 103.

But that which gives the greatest Demonstration of his abhorrence of *Popery*, and true value for the Protestant Religion, was his dying Prayer; which as Dr. *Heylin* himself tells us, was *not so much aiming at the prolonging of his Life, as the continuance of Religion; not so much at the freeing himself from his Disease, as the preserving the Church from the danger of* Po- *Heylin f.* 140.

Popery. Which dying Prayer, as it was taken from his Mouth, was in these Words following

'LOrd God, deliver me
'out of this wretched
'and miserable Life, and
'take me among thy chosen.
'Howbeit not my Will but
'thine be done. Lord, I
'commit my Spirit to thee.
'O Lord, Thou knowest
'how happy it were for me
'to be with thee; yet for
'thy Chosen's sake, send me
'Life and Health, that I may
'truly serve thee. Oh my
'Lord God! Bless my Peo-
'ple, and save thine Inheri-
'tance.

'tance. O Lord God, ſave 'thy choſen People of *Eng-* 'land. O Lord God, De- 'fend this Realm from Pa- 'piſtry, and maintain thy 'true Religion, that I and 'my People may praiſe thy 'Holy Name, for Jeſus 'Chriſt his ſake.

Add to all this, his undaunted Courage, which he diſcovered as far as his *Opportunities* could give him leave, his great Conduct in the management of publick Affairs, his exact Judgment in all Things; and conſider the eſteem which flowed

from all theſe, and would have facilitated the ſucceſs of any Undertaking, with Forreign Princes, or amongſt his own Subjects, for the advantage of the Proteſtant Cauſe: and certainly, it cannot but be thought a *great Infelicity* to the Proteſtant Religion, that he liv'd not to finiſh his glorious Deſigns of ſetling and confirming the true Religion at home, and encouraging it abroad, till it became the prevailing Intereſt of Chriſtendom. If any think that this would have been fatal to the Church of *England*,

Vid. The Character given him by Dr. *Burnet.* Hiſt. of Ref. *f.* 225, 226.

land, certainly they put a great Scandal upon it; but God keep that Church from flouriſhing, to which the length of ſuch a Kings Reign would be fatal.

FINIS.